

Tawheed Class #21

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CLASS TWENTY ONE

We continue on our Tawheed class and this topic is a continuation of Walaa' and Baraa'. Let me say that each point we mention or even each subpoint that we mention is worthy of an independent class, or even possibly many classes or lessons. The explanation of elucidation that we do expounds on the book more than any of the 'Ulamaa that taught me, and I told you in the beginning that I have learned it with many of the 'Ulamaa. The reason we expound to this extent is because this is our first chapter as part of an ongoing curriculum that we plan Inshaa Allah Ta'aala. We are building a foundation and it saves us time in the future because we could refer to matters that we took here, or the least of it is that it will make difficult matters that we may be studying in the future easier to understand and comprehend. Nas'alullah An Yutimma 'Alaa Khayr (نسأل الله أن يتم على خير).

I make this comment here in response to the many brothers and sisters who ask to elaborate on issues of interfaith. Since interfaith is nothing but a cannon directed at Laa Ilaaha Illallah and Walaa' and Baraa', they have a right to ask. That is a very good question and Inshaa Allah like I said, we will probably do classes just for that.

TYPES OF PEOPLE WHO PROMOTE INTERFAITH

Those who attend interfaith or go to programmes under the banner and platform of interfaith are one of two categories. They are either ignorant people who may love Da'wah, but they are ignorant. They love to spread Islam and they think that is the proper way to do it. That is their ideal way of doing it or one of their ways of doing it. Those are the type of people who should temporarily withdraw from the Da'wah field and arena, and sit back and learn before they misguide and get sins instead of the deeds that they are expecting. We are pro-Da'wah and I said it many times. Our life roams around it. I said convey what you know of 'Ilm, which is true solid 'Ilm. No matter how much you know and even if it is a little bit, convey it. We spoke in this class on how to be kind and wise in conveying the Da'wah, so you can open the hearts and your message can reach them, but interfaith and Da'wah are two opposites.

So a group of those who promote this and attend these and their platforms are Islamically untaught. Their idea of Da'wah is a photo shoot sitting and standing with a priest and a Rabbi, and then at the end of the day returning to their wives on a full meal, thinking they have accomplished something big in Da'wah. They have accomplished nothing more than getting the title of being total losers, as a declaration by Allah from on top of seven skies.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ
الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾ ﴿الكهف﴾

Say (O Muhammad sallallahu ‘alayhi wa sallam): Shall We tell you the greatest losers in respect of (their) deeds? Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds! (Surat al-Kahf: 103-104)

Allah says to the Prophet sallallahu ‘alayhi wa sallam shall We tell you the greatest of the losers? They are those whose efforts have been wasted in this life, while they thought that they were acquiring good by their deeds. They thought they were doing good deeds and acquiring good deeds, but in reality what they were doing was sins and they are losers. Allah said they are losers.

Some do not know the difference between Da’wah and interfaith, its origin and root, and the history behind it. There is a history behind it. Some do not know how it started in Judaism, how it started in Christianity, and then how some of the so-called Muslims began to promote it and what their agenda is. Then at the end, he goes to interfaith and blames you saying why do you talk about interfaith? I am doing Da’wah. These are true losers. They do not know what they are doing. They are accumulating sins and thinking they are doing something noble, which is Da’wah. They are ignorant and they should withdraw until they learn. Ask them the history behind it and they could never tell you.

The second category is those who promote the history and the ideology behind it. The second category is those who promote it with knowledge of aspects of it or they are believers of it. Like I say that is a total belief, yet they still promote it. These are the Ruwaybidhah and the Munaafiqeen of this Ummah and of our time. They believe in this ideology and they are the ones that help the enemies of Islam stop the spread of the true and real Islam (*The Islam*). They are seeking a version of Islam that pleases the enemies of Islam, when in fact they are supposed to please Allah.

NEVER WILL THE JEWS NOR THE CHRISTIANS BE PLEASED WITH YOU

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ...

﴿البقرة: ١٢٠﴾

Never will the Jews nor the Christians be pleased with you (O Muhammad sallallahu ‘alayhi wa sallam) till you follow their religion. (Surat al-Baqarah: 120)

It is a verse in the Qur’an. Allah is telling the Prophet sallallahu ‘alayhi wa sallam that never will the Jews and Christians be pleased with you, until you follow their religion. Now if followers of any faith, ideology or religion who are not Muslims say that Muslim, that preacher, that Shaykh, that group or that organisation is good, that means one of two things. Number one – they are liars and they are just saying that. Or number two – if they are truthful, that means that person, that Shaykh or that organisation is not on the path and the Islam of the Prophet sallallahu ‘alayhi wa sallam, because Allah said:

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ

Allah does not lie.

...وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا... ﴿النساء: ١٢٢﴾

And whose words can be truer than those of Allah? (Of course, none). (Surat an-Nisaa’: 122)

So if they will never be pleased with you, should we join them? What do we do? Allah keeps giving us guidance in the next part of the Ayah. Allah says:

...قُلْ إِنْ هُدَىٰ اللَّهُ هُوَ الْهُدَىٰ... ﴿البقرة: ١٢٠﴾

Say: “Verily, the Guidance of Allah (i.e. Islamic Monotheism) that is the (only) Guidance.” (Surat al-Baqarah: 120)

Tell them the only guidance is the guidance of Allah. Do not follow in that interfaith and in their footsteps. All the guidance is the guidance of Allah. Interfaith is a Kufr ideology. Da’wah is the path of our beloved Muhammad sallallahu ‘alayhi wa sallam. Comparing between the two is like attempting to compare between apples and oranges, the oranges being the interfaith and a rotten orange for that fact.

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ ۚ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ ﴿المائدة: ١٠٠﴾

Say (O Muhammad sallallahu ‘alayhi wa sallam): “Not equal are Al-Khabeeth (all that is evil and bad as regards things, deeds, beliefs, persons, foods, etc) and At-Tayyib (all that is good

as regards things, deeds, beliefs, persons, foods, etc), even though the abundance of Al-Khabeeth (evil) may please you.” So fear Allah much [(abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)], O men of understanding in order that you may be successful. (Surat al-Maa'idah: 100)

Never will they be equal. They are not equal. The things that are filth can never be equal to the good. The filth for example like interfaith can never be equal to the good (Tayyib), like Da'wah.

The next part of the verse is:

وَلَوْ أَغْبَجَكَ كَثْرَةُ الْخَبِيثِ

Even though the abundance of Al-Khabeeth (evil) may please you.

The next part of the verse is even though the abundance of the filth may dazzle you. When you look around, that is what scores points for Du'aat today.

THE STATEMENT OF ABUL-WAFAA' IBN 'AQEEL

Abul-Wafaa' Ibn 'Aqeel who died 513 years after the Hijrah said:

إِذَا أَرَدْتَ أَنْ تَعْرِفَ مَحَلَّ الْإِسْلَامِ مِنْ أَهْلِ الزَّمَانِ

If you want to see the status of Islam in any era.

فَلَا تَنْظُرْ إِلَى زِحَامِهِمْ فِي أَبْوَابِ الْجَوَامِعِ

Do not look to how crowded they are at the doors of the Masaajid.

وَلَا ضَجِجَهُمْ فِي الْمَوْقِفِ بِلَبَّيْكَ

Nor look at their loud wailing of Labbayk during Hajj. That is not what you look at.

وَأِنَّمَا أَنْظُرْ إِلَى مُوَاطَّاتِهِمْ أَعْدَاءَ الشَّرِيعَةِ

Rather, look to their status in Walaa' and Baraa'.

So he is saying if you want to see the status of Islam in any era, do not go to the doors of the Masjid to see how crowded they are over there. Do not go see how loud they are in Labbayk. Go to their level of Walaa' and Baraa' and see what level it is at.

Like I said last week, Walaa' and Baraa' was such a simple matter until the underdeveloped minds wanted to give their input and cast doubts, so the 'Ulamaa had to stand up and show the pure form of this matter. Now we have the modernists and all kinds of groups who have been casting doubts and if we respond to them, we would stay here in this topic for weeks to come. I advise those who can read in Arabic to read a great book on this topic of interfaith by Shaykh Bakr Abu Zayd, may Allah raise his rank to Firdaws. I am not sure if it is translated. There is also another book better than that one, which is a four volume in-depth book on interfaith by a professor called al-Qaadhi. An amazing book that talks in-depth about it.

A RESPONSE TO THOSE WHO CLAIM TO BE LIKE ASH-SHAAFI'EE

I mentioned last class that many had drastic change in their Walaa' and Baraa' in the past decade, and they moulted in their belief like snakes moult their skin. We spoke on that. This happened in both the Muslim world and in the west in the past decade or so. What I needed to finish off mentioning which I said I will talk about, is that some of them attribute their drastic change in Walaa' and Baraa' and justify it by using the change of ash-Shaafi'ee in his Madhab. You hear some of them say we changed like ash-Shaafi'ee. Ash-Shaafi'ee changed and we changed.

What happened is ash-Shaafi'ee basically has two Madhabs. Initially in the early part of his life, he was in Iraq. He had his rulings, his teachings, his writings and his students there. Then he travelled to Masr (Egypt) later on in his life, and then he had his rulings, teachings, writings and students there. Many of those who changed in their 'Aqeedah say they changed like ash-Shaafi'ee changed. Let me respond to that quickly, so we will not be fooled by them saying oh ash-Shaafi'ee changed so later on if you want to change your Deen and moult in your Deen, you can change.

In I'laam Al-Muwaqqi'een (إعلام الموقعين), Ibn al-Qayyim said in addition to the textual knowledge of the Qur'an, Sunnah and Ijmaa', to give a ruling a Faqeeh has to know the tradition, the timing, the custom and the settings that surround the matter he is going to be talking about. A Faqeeh must know that, but that is in Fiqhi. 'Aqeedah does not change. Even in Fiqhi, the entire Madhab does not change like ash-Shaafi'ee changed based on traditions, customs, timings or places. It may be a few issues that are affected by those timings and settings, the people and the status.

The change that happened with the Madhab of ash-Shaafi'ee was due to exposure to more proof. When he left Iraq, he went and accumulated more proof. The first point is that if you analyse the Madhab of ash-Shaafi'ee, he did not change after he got to Egypt. His reform and change began before he left Iraq. Right before he left Iraq, he began to change. The change in Iraq before he left to Egypt was because more proof was reaching him. His change was not to make the inhabitants of a country happy, or to make it easier, or to please authorities or anything of that nature. It was because of more exposure to proof and it started where? It started in Iraq.

The second point is had ash-Shaafi'ee intended on making two Madhabs (one in Iraq and one in Masr) based on traditions, to please western authorities there or whatever other factor they may claim, he would have said I wrote this in Egypt and that is for Egypt, and what I had wrote in Iraq is for Iraq. Had he said that, we would have understood that every country has its own circumstances and different set of rulings from the Qur'an and Sunnah. That is not ash-Shaafi'ee. That is not the way ash-Shaafi'ee works. Ash-Shaafi'ee is actually quoted as saying the opposite to that, because that is not how ash-Shaafi'ee works. In Al-Bahr Al-Muheet (البحر المحيط), az-Zarkashi quotes ash-Shaafi'ee saying it is prohibited for anyone to narrate any of my old Madhab when I was in Iraq. He did not base his new change on circumstances, climate, lifestyles and wishes of the people, or to make it easier to please authorities, but rather on more proof that he was exposed to. He clearly abrogated his old Madhab.

A third point on this matter is that had it been that he changed because different Fatwas suit different people in different countries, his students who know him best in Iraq would have kept promoting his work in Iraq and they did not do that. Number four – the real genuine followers of ash-Shaafi'ee and they know him best, never mentioned that he changed because of a different country, different people, circumstances or any of that. In fact if you analyse and read carefully, you would realise that when and if his students adopted opinions from his old Madhab, it was because some of his students became Mujtahideen. If any of them adopted opinions from his old Madhab that he changed from because they deemed it strong, they adopted that opinion because as Mujtahideen they deemed that opinion strong. They would take that opinion but not attribute it to their Shaykh, because he retracted his entire Madhab. If they preferred one of his old opinions and they chose it because they are Mujtahideen, they would use it without attributing that to him. Why? Because he abrogated it. They are doing it on their own and they do not want to attribute something to him that he did not want.

The fifth point is that if ash-Shaafi'ee changed his Fiqh based on change of countries, nature of people, circumstances or whatever reason people claim and if it was not based on proof, then he would have said only the people of Egypt follow this Madhab. And if you are in Iraq then follow the Madhab in Iraq, and no one else. He would not have allowed followers from

any portion outside of that country where he was in to follow the Madhab he was forming, teaching and outlining. That never happened. In fact, an-Nawawi Rahimahullah (who is an Imaam in the Shaafi'ee Madhab) said in his book Al-Majmoo' that any time you see two opinions from ash-Shaafi'ee, the correct opinion is the new one (meaning the one where he was after he travelled).

The sixth point I wanted to mention on this matter is that those who use the Shaafi'ee change say it to justify their change of being astray and making matters easy or popular. They will choose the popular matter at that time to please others because that scores points. They do that even if it is against the Qur'an and the Sunnah, so they want to make matters easy to please people. Not only do they do it in Fiqhi, but they took it a step up to doing it in 'Aqeedah to please people and make it easier, and it is bad in both. But if you analyse the works of ash-Shaafi'ee in Egypt and Iraq, his overall views in the new Madhab are considered harsher and tougher, so he changed to a harsher view and he did not shed out of his principles in 'Aqeedah. How so? Look at the changes that took effect in his Usool (his principles) that he founded his new Madhab on.

Point A – in his new Madhab, he based a lot on precaution. When you base a lot on precaution, that makes matters tougher. Point B – he did not use the principle of al-Masaalih al-Mursalah (المصالح المرسلة) (the consideration of public interest), which makes matters slightly easier. He did not use that in his new Madhab. Point C – he used more of text that reached him over 'Urf (عرف), which is custom. You will understand more how he changed to a harsher view when he changed those principles. Not harsher but the correct view, but it was harsher than the old view.

For example, in Iraq he used to dislike using silver and gold plates. When he went to Masr, he said it is Haraam. In Iraq it was Makrooh and in Masr it is Haraam, so he changed to a harsher view. In Iraq he adopted the opinion that if one forgets al-Faatihah in Salah, he does not have to make it up. In Egypt he said one must make it up, meaning if you remember afterwards then you have to make it up, so he changed to a harsher view. In Iraq he used to say that washing from the saliva of a dog is not obligatory (Waajib). When he went to Masr, he changed to the opinion that it was obligatory. He went to a harsher view, so do not use ash-Shaafi'ee as justification. Another example – in Iraq he used to say if one does not follow the order in Wudhu (like if he does his feet before his face), that is acceptable in the Madhab. It is not preferred, but it is acceptable. When he went to Egypt, he said if you do not do the Wudhu in order, then that invalidates the Wudhu and you must repeat it. In Iraq he used to say that one sleeping does not negate Wudhu. When he got to Egypt, he changed that view and he said sleeping negates one's Wudhu.

In Iraq he ruled that if a woman has a husband who did not return, then after four years expire, she can consider him dead and do the 'Iddah automatically. You know how they

used to go on a journey back then and sometimes they would not return. In his new Madhab in Egypt, he ruled that she cannot make her 'Iddah after four years nor marry. She has to keep waiting until he returns, and it could be ten years or more. Of course there is other ways around it, but before he said automatically after four years. Now he said no, not four and not even ten years. It does not matter. Like I say, there is other detailed ways around the matter, where she can go to a Khaleefah or a judge. This particular Fiqhi matter has two opinions by Sahaabah. Ibn Abbaas had the same view that ash-Shaafi'ee had in his old Madhab, which is the easier of the two. Ibn Abbaas had his opinion in Iraq of four years. There is another opinion on this matter by Ali Ibn Abi Talib radhiallahu 'anhu, which is that she must wait no matter how long. The opinion of Ali radhiallahu 'anhu is harsher than the first one by Ibn Abbaas. There is a choice between the opinions of two Sahaabah. In the new Madhab, he left the easier opinion. He could have chosen either one because these are the views of the Sahaabah, but he chose the opinion of you have to keep waiting and waiting (it could be ten years or fifteen years).

The point of all this is do not disrespect ash-Shaafi'ee. Do not change and then claim that your change is like ash-Shaafi'ee. The change of ash-Shaafi'ee was because he left Iraq and he travelled through Makkah and al-Hijaz. When he travelled, he went through towns and he was exposed to more proof. His change was in Fiqhi, not in 'Aqeedah and Walaa' and Baraa'. When you ask these people who change in Walaa' and Baraa', they loosely claim oh we are like ash-Shaafi'ee.

Back then they did not have an iPhone with six thousand volumes on it, where you can click search on a word and get all the references on that. They had little to work with and they had to travel continents to get a Hadith. In Manaaqib Ash-Shaafi'ee (مناب الشافعي) by al-Bayhaqi, Imaam Ahmad who is considered a student of ash-Shaafi'ee said ash-Shaafi'ee began to outline his new Madhab at the end of his time in Iraq, but he was not able to affirm it until he got to Egypt, so stick to his teachings in Egypt. This is Imaam Ahmad who is a student of ash-Shaafi'ee. Like I say, ash-Shaafi'ee changed because of exposure to more proof and he changed to a harsher view, not for Nifaaq and pleasing the enemies of Islam. And it was not even in 'Aqeedah – it was in the Fiqhi matters.

THE WAR ON CHANGING ISLAMIC TERMINOLOGY

Part of understanding Walaa' and Baraa' today is to understand that there is a war on changing the Islamic terminology, manipulating it, deleting it and cancelling it out altogether. It is both a Shaytaan and Fir'awnic tactic, and the Munaafiqeen of today follow in no other than the footsteps of the Shaytaan and Fir'awn. They either change the terms, change the meaning and definition of it, or they try to cancel it out.

When the Shaytaan told Aadam ‘alayhis-salaam to eat from the tree, he did not just say eat from the tree. He masked it with something nice and made it look good.

...يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبُلَى ﴿طه: ١٢٠﴾

“O Aadam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?” (Surat Taha: 120)

He did not just say tree. He said Tree of Eternity, making it seem like it is good. Shaytaanian terminology. It is a scheme to convince one that something doomed is actually good. That is how they convince people – by changing the terms (the Islamic titles).

It is a prophecy by the Prophet Muhammad sallallahu ‘alayhi wa sallam.

لَيَشْرَبَنَّ نَاسٌ مِّنْ أُمَّتِي الْخَمْرَ ، يُسَمُّونَهَا بِغَيْرِ اسْمِهَا

In Sunan Abu Dawood.

There is another narration in Ibn Maajah:

لَا تَنْتَهِيَ اللَّيَالِي وَالْأَيَّامُ حَتَّى تَشْرَبَ طَائِفَةٌ مِّنْ أُمَّتِي الْخَمْرَ ، وَيُسَمُّونَهَا
بِغَيْرِ اسْمِهَا

The Prophet sallallahu ‘alayhi wa sallam is saying there is going to be a group in this Ummah who will drink alcohol, yet name it some other name.

Take alcohol and name it another name, and likewise take usury and name it interest. When you change the name of alcohol to spirits or in Arabic today they call it Mashrubat

Roohiyyah (مشروبات روحية), you feel a different feel about it. With Khamr, you know all the

Hadith that the Prophet sallallahu ‘alayhi wa sallam cursed people for it and it hits your heart. But when it is Mashrubat Roohiyyah or spirits, it is a different thing. New names for Shoora for example – now they call Shoora democracy. Why? When you call Shoora democracy and democracy Shoora, it justifies all the Kufr of democracy to seem like it is Islamic. It is a mental game. Before saying anything, they call it Shoora. It has already manipulated the minds of the masses into thinking that Shoora is democracy and the opposite, so then everything about it is good. That is good, we have a chapter about it and it is commanded.

You hear some who change and reform, and they say Islam says you can reform. They say we are reforming our speech. Then you look at it and it is not reforming their speech or the way they are talking or presenting Islam, but they are in reality reforming the teachings of Islam, not the way they are conveying it. There is room to use technology and to develop. I do not have to use the same sentence you used to bring someone to Islam. We do not have to use the same sentence and we do not have to use the same subject to bring them to Islam. You can use English and you can use social media, but there is no room to reform Islam or the teachings of Islam. What they have been doing is reforming the teachings of Islam and saying oh I am just reforming the way I am presenting it.

Like the Shaytaan, Fir'awn as powerful as he was could not get the control he got without using this devilish and Fir'awnic tactic – the one that the Munaafiqeen of today use. What did he say? He used to tell them:

...وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ ﴿غافر: ٢٩﴾

“And I guide you only to the path of right policy!” (Surat Ghaafir: 29)

I show you that which is the correct path. I am guiding you guys. So now they take the correct path as the path of Fir'awn. He changed Sabeel ar-Rashaad (سَبِيلَ الرَّشَادِ) (the path of right policy) to being his path, and that is what the masses think. The ignorant people assume it is the right path. It is embedded in their mind because he defined it as that. That changed the evil path to being the path of Musa 'alayhis-salaam and Haroon. In fact, he went on to explicitly say so when he said:

...إِنَّ هَٰذَانِ لَسَاحِرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكَ مِنْ أَرْضِكَ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَىٰ ﴿طه: ٦٣﴾

“Verily! These are two magicians. Their object is to drive you out from your land with magic, and overcome your chiefs and nobles.” (Surat Taha: 63)

...فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَا مُوسَىٰ مَسْحُورًا ﴿الإسراء: ١٠١﴾

Then Fir'awn said to him: “O Musa! I think you are indeed bewitched.” (Surat al-Israa': 101)

Now when they see Musa and Haroon, they think oh those guys are magicians and they are bewitched.

Then he went further to change the definition of Lord to mean himself. So now when one says Lord, it is Fir'awn. He said:

...أَنَا رَبُّكُمْ الْأَعْلَى ﴿النَّازِعَات: ٢٤﴾

“I am your lord, most high.” (Surat an-Naazi'aat: 24)

Changing and twisting the definitions of words. The Shaytaan and Fir'awnic tactic of yesterday, and the Munaafiqeen tactic of today is to flip the meanings of terms and give Islamic terminology a new definition, to cover the truth and dismiss the usage of the terms altogether. With that, truth becomes Nifaaq and Nifaaq becomes truth, and you do not know which is which. Taa'ah is Fisq and Fisq is Taa'ah, and you do not know what is going on because they played around with the terms and their definitions.

CHANGING THE TERMINOLOGY IN THE AREA OF WALAA' AND BARAA'

Changing and tampering with the terms is one of the biggest causes of leading people astray in 'Aqeedah, and in Walaa' and Baraa'. Today in the west, the entire aspect of changing the terms or their definition or deleting them, is in itself a missile aimed at Walaa' and Baraa'.

Let me give you this scenario. If you tell a true knowledgeable Raafidhi of the group of Rawaafidh that are closest to Ahlus-Sunnah that I do not believe in your twelve Imaams like you do, they will tell you that you are a Kaafir if they know what they are talking about. And if you do not want to hear it from them, go open Al-Kaafi (one of their top references) and it will clearly tell you. If you do not believe what they believe, and they have special belief in the Imaams, then you are a Kaafir. You have to believe in all twelve Imaams. If you tell a Christian I only believe in 'Eesa as a Prophet and not as Allah or a saviour, and I do not believe that he was crucified, to them you are a Kaafir. They will tell you that. The ones who are truthful will tell you that. In fact, you can do every imaginable sin and believe 'Eesa is a saviour, and to them you have hope. If you do all the good and you do not believe that, they will believe that you are a Kaafir (a disbeliever).

Muslims have deemed a word Allah used too harsh on their Namby Pamby hearts. Every bit of mercy you see anywhere, you heard of or will hear of in the future or that happened in the past, from the time of the creation until the time of the Judgment Day, is one portion of a hundred portions of the mercy of Allah, and He reserved ninety nine for the Judgment Day. May Allah subhaanahu wa ta'aala grant us His mercy on that Day. When they take Kaafir out of our vocabulary, they are tampering with the terms and claiming that they have more mercy than the All-Merciful who called them Kuffaar.

Kaafir is in the Qur'an – Kufr, Kaafireen, Kuffaar and Allatheena Kafaroo (الَّذِينَ كَفَرُوا). That is in the Qur'an more than four hundred times. Just like the word Kaafir and its derivatives, Mushrik and its derivatives are in the Qur'an over two hundred times. Kuffaar is in the Qur'an fourteen times. Its plural Kaafireen is in the Qur'an fifty five times. Allatheena Kafaroo is in the Qur'an a hundred and fifty two times. A term repeated so many times to know that a believer is a believer, and a Kaafir is a Kaafir. Part of Walaa' and Baraa' is that you must know that. You must believe that and you must believe in the terms too. In Kashaaf Al-Qinaa' (كشاف القناع) by Bahuti and of course others said the same thing, he said whoever does not believe one who took another religion out of Islam like Christianity or Judaism is a Kaafir, then he is a Kaafir.

Those who want Kaafir out of our vocabulary or tamper its definition not only claim with that act they are doing that they think they are more merciful than Allah, but they think they are in the position to proofread and edit the Qur'an.

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ
 ﴿آل عمران: ٨٥﴾

And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers. (Surat Aali 'Imraan: 85)

Whoever chooses a path other than Islam. You cannot edit or change the Islamic terminology, no matter how hard you try.

Look at the verse of Allah in the Qur'an:

هُوَ الَّذِي خَلَقَكُمْ مِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ... ﴿التغابن: ٢﴾

He it is Who created you, then some of you are disbelievers and some of you are believers. (Surat at-Taghaabun: 2)

Some of you are disbelievers and some of you are believers. Allah said there is two groups. There is no third. That is Walaa' and Baraa'. Allah the Creator declared His creation are two groups, not three. Then you get one who is created from a despicable semen saying that no Yaa Allah, I believe You got it wrong. Their actions say that. They say there is a third category, and many of you heard that. Many of you asked me about that because you have heard it elsewhere. That is in reality what they are saying. Ma'aath Allah Wa Ta'aal Allahu 'An Thaaliika 'Aluwan Kabeeraa.

Back in the days, Ibn al-Qayyim wrote about this. He said about those who play with the terminology, that they added the sin of playing trickery with Allah to the sin of committing a sin. He said that is Khidaa' (خداع), that is Ghish (غش) and that is Nifaaq. That is deception, that is cheating and that is hypocrisy. That was about changing the terminology, but do you know what he was talking about? Back in the day, they were not playing with the terms of 'Aqeedah. They were playing with the terminologies of prohibitions, which is bad as well. For example, changing the name of alcohol to justify it. He said in addition to whatever sin they did, they added to it a bigger sin which is playing trickery and games with Allah by changing the name. Imagine if he lived to see those who are here today changing the terms not in matters of Halaal and Haraam, but at the core of Laa Ilaaha Illallah and words inside the Qur'an. Ayyub said what do they think they are doing playing tricks with Allah like kids play tricks with their parents? And of course he was talking about the same thing (matters of Halaal and Haraam). Imagine if they lived to see it in 'Aqeedah.

Walaa' and Baraa' protects the overall terminology of Islam in general, and Walaa' and Baraa' is to protect the real meanings in terms of matters that pertain specifically to Walaa' and Baraa', so it is a general and specific matter.

CATEGORIES OF WALAA' AND BARAA'

Now I am going to give you a very simple and easy way to understand and never forget the categories of Walaa' and Baraa'. You have to know them all. Some pick and choose, and that is why they go astray in this matter.

THE FIRST CATEGORY: TAWALLI

The scholars refer to it as Tawalli (تولي) and it is the Kufr category – the one that takes one out of Islam wal-'Iyaathu Billah. This is what is meant in many proofs on this, but one of the main proofs is:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ
بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ مِّنْكُمْ فَإِنَّهُ مِنْهُمْ... ﴿المائدة: ٥١﴾

O you who believe! Take not the Jews and the Christians as Awliyaa' (friends, protectors, helpers, etc), they are but Awliyaa' to one another. And if any amongst you takes them as Awliyaa', then surely he is one of them. (Surat al-Maa'idah: 51)

If anyone amongst you takes them as Awliyaa', then he is one of them. One must be free and immune from the enemies of Allah, and that which they worship besides Allah.

Hudhayfah Ibn al-Yamaan said:

لَيَتَّقِي أَحَدُكُمْ أَنْ يَكُونَ يَهُودِيًّا أَوْ نَصْرَانِيًّا وَهُوَ لَا يَشْعُرُ ، ثُمَّ قَرَأَ : وَمَنْ
يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ

We told you last week who Hudhayfah Ibn al-Yamaan was. Hudhayfah said I warn you. Let one of you fear becoming Jewish or Christian (meaning let one of you fear leaving Islam) without even perceiving it. Then he recited:

...وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ... ﴿المائدة: ٥١﴾

And if any amongst you takes them as Awliyaa', then surely he is one of them. (Surat al-Maa'idah: 51)

Take a few examples to note. Any proof that you see where it is Kufr, then it is this category. Those of you who write, write precisely or wait for the recording because a word could throw you off with the examples. Let us take a few examples. The first example is love of Shirk. Love of Shirk in itself is a negator and a deficiency in Walaa' and Baraa'. A second example is love of the people of Shirk for their Shirk. That is automatically a negator. A third example is love of Kufr, like the first one we mentioned. Even if he is by the Ka'bah holding the gates of the Ka'bah and even if he is supplicating, that is a negator. If one is on his prayer carpet offering Salah while at the same time he loves Kufr (and we mean the belief Kufr), then he negated his Deen wal-'Iyaathu Billah.

The fourth one is similar – love of the people of Kufr for their Kufr. Even if one is laying down in his bedroom, standing on the prayer carpet or holding on the gates of the Ka'bah without doing anything, that in itself right there is a negator wal-'Iyaathu Billah. You see why Hudhayfah warned? Because it is a minor thing. For this category, he does not have to help Kufr or promote the Kufr, join them in their worship in their place of worship or in any way support Kufr. That in itself is a negator and there does not need to be additional factors. A fifth example – aiding the enemies of Islam to manifestation and emergence over Islam negates one's Imaan. All these examples and anything falling under this is Tawalli. This is the Kufr category and that is the Kufr Akbar (the major Kufr) that renders one an apostate negating his Deen. Note – aiding the enemies of Islam to manifest and emerge over Islam is a negator, even if one hates Shirk and Kufr. Even if one really hates Shirk and Kufr, aiding the enemies of Islam to manifest and emerge over Islam is a negator of his faith.

In more recent times, some people added a prerequisite to this one and they said that if one aids the enemies of Islam to manifest and emerge over Islam, he is not a Kaafir unless he loves Kufr and Shirk. They added that he has to love Kufr and Shirk. However in reality, love of Shirk and Kufr in that scenario is not a prerequisite at all. The talk on the story of Haatib Ibn Abi Balta'ah which both sides use is very lengthy, and we really cannot go through it because it is very lengthy. If it happens that one aids the enemies of Islam to emerge over Islam and at the same time loves their Kufr, then he has fell into a combo of two negators. Kufr on top of Kufr. One negator of aiding in the manifestation over Islam, and one negator of loving Kufr. He fell into two. It is not a condition, but it is two separate ones.

Ibn Hazm mentioned the Ijmaa' in his book Al-Muhallaa (المحلى). He mentioned the verse:

...وَمَنْ يَتَوَلَّهِمْ مِّنْكُمْ فَإِنَّهُ مِنْهُمْ... ﴿المائدة: ٥١﴾

And if any amongst you takes them as Awliyaa', then surely he is one of them. (Surat al-Maa'idah: 51)

And he said that is a Kaafir (major Kufr), and no two Muslims can disagree on that. Note here that we mentioned Ijmaa'. Ijmaa' is proof but not only is it proof, it is decisive proof. It is one of the three pillars of proof – Qur'an, Sunnah and Ijmaa'. Ijmaa' means consensus and it is a clear solid statement to prove a matter. That means they agreed on it.

The next point is more of an Usool thing or more of a book structure thing. When they wrote, ash-Shawkaani in his book Irshaad Al-Fuhool (إرشاد الفحول), Imaam al-Haramayn and the author of Al-Minhaaj would mention Ijmaa' before the verse and the Sunnah. They said the 'Ulamaa made consensus, and some of them actually had statements that they do that. Why? Because Qur'an and Sunnah (the proof) may have Ta'weel and it may be abrogated. We said some people can go read a book from Sahih al-Bukhari, think it is proof and throw it at an 'Aalim, and the 'Aalim will tell him that is abrogated, the meaning is not like you see it and it has a different meaning. The verses of the Qur'an and the Hadith are like that, but that is not how Ijmaa' is. Ijmaa' is a clear solid statement, firm and to the point – there is consensus on this matter. That is why they chose to mention that before. You need to know that if you read books, and many of you have started reading books.

As it pertains to our class, there is a solid Ijmaa' on the matter of the Kufr of one who does Tawalli. That is of course in addition to the proofs of the Qur'an and the Ahaadith. You will find that when you start reading books of the many 'Ulamaa, and some of you already did that. One of you asked me about that. They will mention Ijmaa', Qur'an and Sunnah, and now you know why they do that. It is many 'Ulamaa who do that, even some contemporary ones. They do not mean that Ijmaa' is more sacred than a verse in the Qur'an, but when it is

mentioned, it is direct, clear and solid proof on a matter. You can read it and say okay there is Ijmaa', I am done here. That is why some 'Ulamaa compiled a book on the matters that have Ijmaa' on them. With the Qur'an and the Sunnah, they are subject to Ta'weel (تأويل), Khusoos (خصوص) and 'Umoom (عموم), and Nasikh (نسخ).

So the first category is Tawalli and that is anything with proof that it is Kufr. Tawalli is the Kufr aspect under Walaa' and Baraa'.

THE SECOND CATEGORY: AL-MUWAALAAH

Muwaalaah is the second category and this is the Haraam portion of it. It is everything where the proof indicates that it is short of Kufr, which means it is Haraam (prohibited). Matters that pertain to Walaa' and Baraa' that fall short of Kufr are Haraam. They do not reach the level of a negator. For example, saying As-Salaamu 'Alaykum Wa Rahmatullah to a non-Muslim. That is a special Salaam you only initiate to a Muslim. There is actually a specific Hadith on that. That is a matter that pertains to Walaa' and Baraa', however it does not reach the matter of Kufr, so it falls under category number two.

You cannot say As-Salaamu 'Alaykum Wa Rahmatullah to a non-Muslim, however there is flexibility in greeting non-Muslims in other ways and that is what confuses many. In Arabic, there is a difference between at-Tahiyyah (التحية) and as-Salaam (السلام). As-Salaam means

As-Salaamu 'Alaykum Wa Rahmatullahi Wa Barakaatuh, and that is only for Muslims. In Arabic, that is for Muslims. At-Tahiyyah is like saying Hi, or in Arabic saying Marhabaa or Ahlan Wa Sahlan. There is flexibility in giving the greeting, but not in As-Salaamu 'Alaykum Wa Rahmatullah. However, it does not reach the category number one which is Kufr.

Another example is purposely imitating something of the non-Muslims in matters that are not Kufr. For example, greeting non-Muslims in their holidays with no additional factors to it. That falls under this. In the first volume of Ahkaam Ahl Ath-Thimmah (أحكام أهل الذمة), Ibn al-Qayyim says it is Ittifaaq (this matter also has Ijmaa' and all scholars agree) that it is Haraam. There could be additional matters to the greeting that make it the first category, but the mere greeting falls under this.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ
وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ... ﴿الْمُتَحَنِّنَةُ: ١﴾

O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists, etc) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islamic Monotheism, this Qur'an, and Muhammad sallallahu 'alayhi wa sallam). (Surat al-Mumtahanah: 1)

One of the main proofs for this is this verse in Surat al-Mumtahanah. O you who believe, take not My enemies and your enemies as Awliyaa', showing Mawaddah towards them while they have disbelieved in that which has come of truth to you. This is the first verse in the Surah. Note how it starts off saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا

He called them believers, even though in the next sentence He says:

تُلَقُّونَ إِلَيْهِمْ بِالْمَوَدَّةِ

You show them Mawaddah.

When He addressed them as believers and He said:

تُلَقُّونَ إِلَيْهِمْ بِالْمَوَدَّةِ

That means they are still believers. It is the Mawaddah that you are not supposed to do, but it falls short from the first category because He called them believers. So this is the prohibited one.

THE THIRD CATEGORY: PERMISSIBLE DEALINGS WITH NON-MUSLIMS

The third and last category is the permissible kind of relationship with the non-Muslims. That is in the verse:

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّنْ دِيَارِكُمْ
أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿الممتحنة: ٨﴾

Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allah loves those who deal with equity. (Surat al-Mumtahanah: 8)

This verse is very clear on this matter. This is the third category. Many tried to deny the first two because they do not understand Walaa' and Baraa'. Part of Walaa' and Baraa' is that there is permission to be kind and just to others. That is part of the understanding of Walaa' and Baraa'. Some think that Walaa' and Baraa' means every time you see your neighbour, you have to spit on him, or take the trash and dump it on his porch every day, or break his car windows, as they used to do to us when we moved into certain neighbourhoods. They will say that because of their misunderstanding of Walaa' and Baraa'. The thing is that we have solid and firm Walaa' and Baraa', but at the same time we treat them as we are ordered. For example, in visiting, giving gifts and Da'wah.

I want to talk a little bit more on this third category. That way others who are ignorant do not have room. Tell them this is a category and we believe in this, but what about the other two that you are in denial of? We will talk about it Inshaa Allah when we continue next week.